strength,.proceed against the mortal who entertains
hostility towards ihe&
6. Slayer of VRITRA, men with clipped sacred
grass invoke thee, who art fierce and foremost among
many, for aid in battle.
7. Defend, INDRA, our chariot,[1] difficult (to he
stopped), mingling foremost in combats, followed by
attendants, and eagerly striving for repeated spoil.
8. Come, INDRA, to us; defend by thy providence
our car: we contemplate in thee who, most mighty
one, art divine, all desirable vigour: (to thee), who art
divine, we offer praise.

SUKTA IV. (XXXVI.)

'The deity and *Riski* as before; the metre is *TrithtM.*

9. May that INDRA who is the donor of wealtfi,
who,knows (how) to distribute riches, come (to our
sacrifice) marching boldly like a warrior; and may
he, being thirsty, and desirous (of the draught), drink
of the effused $oma-juice.
10. Hero, lord of horses, may the *Sma* ascend to
thy destructive jaw,[2] as if to the-summit of a moun-
tain: may we all, royal INDRA, who art invoked of
many, give pleasure to thee with our hymns, as to
horses with fodder.
11. Wielder of the thunderbolt, the invoked of many,

[1] *Ava ratham:* the latter may also signify, the scholiast suggests, a son, lie whose nature it is to give delight to his parents,

[2] *Hanu tipre druhat*: as the two nouns have usually the same sense, as *Sdyana* observes, one should be regarded as the epithet of the other, and he therefore explains *Iianu* as the means of destroying, or destructive, *tananasudhanam.*